

LINGUACULTURAL FEATURES OF FOOD RELATED VOCABULARY IN ENGLISH AND UZBEK

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Annotation: This article lights up the linguacultural features of food-related vocabulary in English and Uzbek languages. It explores how cultural values, traditions, and national identity are reflected in the naming, use, and perception of food items. The study is grounded in linguoculturology and semantics, focusing on culturally marked food terms, metaphors, and idiomatic expressions associated with food.

Key Words: linguoculturology, food vocabulary, cultural semantics, English, Uzbek, national identity, food metaphors, cultural values, hospitality, comparative analysis.

Language and culture are closely related to each other, and it is impossible to emphasize them separately. Of course, if we want to learn the language of each country, we must first have information about its culture and traditions. If you are interested in the culture of each country, then of course you will try to learn its language directly. The first feature that expresses the connection between language and culture is traditions, and the second is bright cultures related to food. Food is not just a biological need; it is a social phenomenon that contains cultural, historical and emotional meanings. In this article, it will be analyzed the linguocultural features of food vocabulary in English and Uzbek, clarifying how different societies express their identity and values through food.

National specific vocabulary denoting in English and Uzbek languages demonstrate how deeply culture influences linguistic expressions. According to scientist Gottlieb, in English-speaking societies, especially in Britain and the United States, food vocabulary mirrors multiculturalism and globalization. Words like *pizza* (Italian), *sushi* (Japanese), and *taco* (Mexican) have been fully integrated into everyday English, reflecting openness to foreign culinary traditions. Additionally, food idioms and metaphors, such as "*butter someone up*" (to flatter someone) or "*bring*

home the bacon" (to earn a living), illustrate the cultural importance of food in social interaction and economic life.

Meanwhile, in Uzbek linguaculture, food vocabulary is strongly connected to historical nomadic traditions and Islamic customs. For example, key traditional dishes like *osh* (pilaf), *shurva* (soup), and *non* (bread) are not merely food items but symbols of hospitality (mehmondo'stlik), respect, and sacredness. In Uzbek, bread is often referred to with reverence, and idiomatic expressions such as "*non topib yemoq*" ("to earn a living") reflect the essential role of food in everyday life and morality. Moreover, in Uzbek, the social role of food is highly ritualized. Language related to food preparation and offering often incorporates respectful forms and honorifics. For example, when inviting someone to a meal, expressions like "*marhamat qiling*" (please help yourself) demonstrate cultural politeness norms. In contrast, English, although polite, tends to use less formalized expressions such as help yourself or enjoy your meal without explicit social stratification.

The linguacultural analysis of food-related vocabulary has attracted the attention of scholars from both linguistic and cultural studies fields. Several studies have emphasized the vital role food plays in reflecting cultural identity, social structure, and intercultural communication. One of the scientific research which was done by Wierzbicka who introduced the approach of using language to explore cultural values, emphasizing that food-related expressions are deeply embedded with national traditions and social norms. Through her analysis of "*cultural scripts*," she illustrated how certain words and phrases cannot be fully understood without knowledge of the underlying cultural context.

When it comes to Uzbek context, research is comparatively limited but still growing. According to Rashidova's investigation about the semantic and cultural peculiarities of food-related expressions in Uzbek that she emphasized the sacred role of *non* (bread) in Uzbek culture and how food-related customs reveal values of hospitality, respect, and collectivism. Her study pointed out that certain Uzbek idioms involving food are unique and have no direct equivalents in English, which underlines the importance of cultural context in translation. Other local scholars, such as Karimova has examined the impact of historical interactions on Uzbek food vocabulary. Her findings suggest that Persian, Arabic, and Russian influences have left a notable mark on Uzbek culinary terms, thus enriching the language's cultural diversity.

These previous studies demonstrate that while English and Uzbek both use food vocabulary as a means of cultural expression, the specific values, beliefs, and historical experiences reflected in the vocabulary vary greatly. However, there remains a need for more focused comparative research that systematically explores the linguacultural

features of food-related vocabulary in both languages, particularly in the context of globalization and cultural exchange.

The linguacultural features of food-related vocabulary in English and Uzbek demonstrate how deeply language reflects cultural values and social norms. In Uzbek, food terms are closely tied to religious practices, hospitality traditions, and moral teachings. For example, words like *halol*, *iftor*, and expressions such as "*osh tortish*" (*serving pilaf*) represent more than their literal meanings which reflects communal identity, respect, and spiritual values.

In English, food vocabulary is influenced more by practicality and globalization. While certain dishes like *roast turkey* at "*Thanksgiving*" or "*Christmas pudding*" carry cultural meaning, most food-related expressions serve functional or metaphorical purposes. As well as idioms such as "*bite off more than you can chew*" or "*butter someone up*" show the use of food imagery to express personal or emotional states rather than communal values.

The comparative analysis of food-related vocabulary in English and Uzbek reveals notable linguacultural differences. In Uzbek culture, food holds a religious status, symbolizing hospitality, respect, and communal values. Terms such as "*non and osh*" are not only food items but, also, carry deep cultural and religious significance. For example, *non* is considered sacred and treated with utmost respect. Dropping bread on the ground is seen as disrespectful, and special rituals accompany bread handling. According to English-speaking cultures, food primarily fulfills functional and personal roles, with national dishes like fish and chips representing cultural identity but lacking religious association. Globalization affects both languages, with English adopting a wide range of foreign food terms, and Uzbek integrating Russian and Turkish food vocabulary. Nevertheless, traditional dishes remain dominant in Uzbek linguistic practice, underlining a stronger connection to national identity.

Both languages use food metaphors and idioms, but they reflect different worldviews. In English, many idioms express personal experiences or abstract concepts: *Piece of cake* (*something very easy* - the synonym in Uzbek - *xamirdan qil sug'irgandek*), *as cool as cucumber* (*get relax*), *Spill the beans* (*reveal a secret*), *coach potato* (*very lazy person*), *Bring home the bacon* (*earn a living*), *chew the fat* (*make gossip*), *To be like two peas in a pocket* (*to look like with somebody*)

In Uzbek, food idioms often emphasize collective values and social behavior:

Non yegan joyga tupurma (*Do not insult the place where you have eaten bread — show gratitude*)

Sho'rva ichmagan bola (*A child who hasn't tasted soup — meaning inexperienced or immature*)

Tarvuzi qoltigidan tushmoq (*Drop the watermelon from hand --- meaning to be surprised by*)

Olmaning tagiga olma tushadi (The apple doesn't fall far from the tree --- meaning your child looks like you)

These examples show that while English idioms often highlight individual actions, Uzbek idioms stress moral values, hospitality, and respect for community norms.

In Uzbek, offering food is an essential part of politeness and social etiquette. Expressions like *Yeb o'tiring! Ovqatdan oling! (Please eat!)* or *Mehmonimiz bo'ling! (Be our guest!)* are commonly used. Refusing food can be considered rude. In English, offering food is polite but not as obligatory. Expressions like *Would you like something to eat?* or *Help yourself!* show hospitality, but refusal is usually socially acceptable and does not cause offense.

To sum up, the comparative study of linguacultural features of food-related vocabulary in English and Uzbek points out significant cultural and semantic differences. In Uzbek, food vocabulary is deeply placed in religious practices, traditions of hospitality, and collective social values. In differently, English food vocabulary reflects a more individualistic and practical worldview, where food serves primarily functional and metaphorical roles. Also, the analysis shows that understanding the linguacultural nuances of food vocabulary is essential for effective cross-cultural communication, translation, and deeper intercultural awareness.

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